لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

Ihsan 1347—June 1968

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RDR

EDITORS

S. D. AHMAD M. G. AHMAD

THE AHMADIYYA MOVEMENT IN ISLAM

The Promised Messiah, Hazrat Mirza Ghulam Ahmad was born in 1835 in Qadian, a village in India. In the eighties of the 19th century, he was called to the office of world Reformer to combat the current of anti-religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world; and that he, the Promised Messiah, had come instead.

The Promised Messiah initiated the Ahmadiyya Movement (1) to revive Faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs (2) to re-establish the glory of the Holy Prophet Muhammad and to expound and disseminate spiritual beauties and moral excellencies of the teachings of the Holy Quran (3) to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes (4) to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world (5) to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways (6) to collect under one banner all the true followers of Islam and lovers of peace and (7) to inculcate among them the spirit of tolerance, goodwill and self-less fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion Hazrat Haji Hakim Maulvi Nooruddin as Khalifatul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashiruddin Mahmud Ahmad was chosen as Khalifatul Masih II. During his 52 years of Imamat Khalifatul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named with one accord Hafiz Mirza Nasir Ahmad, the late Khalifatul Masih's son and the Promised Messiah's grandson, Khalifatul Masih III.

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For further information about the Movement, its activities and aims and objectives or literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to

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It is open to all for discussing problems connected with the religious and spiritual growth of man, but it does not give any assurance to publish all articles, nor does it accept any responsibility for views expressed by contributors.

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LIGHT OF THE HOLY QURAN III

Illumine yourselves with Its Light and diffuse It

(Sermon Delivered by Hazrat Amirul - Mominin Khalifatul Masih III, Head of the Ahmadiyya Community, on July 15, 1966 at Noor Mosque, Rawalpindi. This is the 3rd of the series of Sermons delivered on this subject.)

"Only to be called Ahmadi or take initiation into the Movement is not enough, it is also incumbent upon you to establish, in the world, the glory and honour of the Holy Quran and Islam. and to exalt the name of the Holy Prophet, peace and blessings of Allah be on him. But you can never accomplish this task until you entertain love of the Holy Quran in your heart. acquire knowledge of it, fully comprehend its teachings, and constantly reflect and ponder over it. So if you want to achieve the purpose of your life, it is essential for you to love the Holy Quran, act upon all its commandments, hold it in high esteem, illumine yourselves with its light and then diffuse it all over the world."

After reciting the First Chapter of the Holy Quran, Hazrat Amirul Mominin said :

The Promised Messiah, peace and blessings of Allah be on him, says :

مسلمانوں پہ تب ادبار آیا * کہ جب تعلیم قرآں کو بھلایا

'Decline came upon the Muslims, when they forgot the teachings of the Holy Quran'.

(quoted from an Urdu poem)

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In the above-mentioned couplet the Promised Messiah, peace and blessings of Allah be on him, mentions an historical fact. When we turn over the pages of the Islamic history, and come across the descriptions of the rise and fall, progress and decline, of the Muslim countries and nations, and their cultural elevation and degradation, it becomes clear and manifest to us that whenever the Muslims rose, made progress and attained a lofty stage in civilization, they attained it as a result of following the Holy Quran ; and whenever they put the Holy Quran and its sublime teachings behind their backs, turned away from it, became indifferent to it, removed themselves far away from it, cut off connection with it, and considering it impracticable, treated it as discarded and forsaken, they fell into the depths of disgrace and degradation. On the contrary, when they considered the Holy Quran to be their mainstay and life-spring and obeyed its laws and followed its teachings, and being illumined with its light, launched themselves into the field of action to serve it, God blessed them with so great and tremendous progress and lofty positions that they became the teachers of the world ; they became its guides and leaders ; they became the benefactors of mankind ; having established connection with God, the Provider of Sustenance, they manifested the Divine attributes of الحفیظ (Protector) and العلیم (The All-Knowing) ; they were appointed officers in charge of the treasury of the world, and were entrusted with the work of distribution of its products ; a world of people begged of them, and they satisfied their needs ; but they never extended a begging hand before the people of the world, nor did they ever bow before the

worldly powers ; neither were they over-awed by them, nor did they ever come under their obligation.

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But when the Muslim nations placed the Holy Quran and its teaching in the shelf of oblivion and treated it as something discarded and abandoned it, and considered their defective intellect superior to Heavenly Light, they were deprived of the Light of knowledge, the Light of circumspection, and the light of conscience. Deprived of spiritual knowledge and light, they had to beg wordly knowledge, too, of others, and when they severed their connection with the true Sustainer, they were deprived of the good things of the world, too, and we find them looking greedily at the world and the worldly people.

In short, the history of the Muslims is replete with such facts. While, on the one hand, we find many of its chapters written in golden letters, on the other, we come across chapters which, when read, makes us bend our head with shame. From the study of these chapters of the history of Islam we come to know which Muslim nation, and at what time, gave the Holy Quran and its teachings the place and position it deserves, and which nation, and at what time, put the Holy Quran and its teachings into oblivion, and, as a result, were deprived of honour, and even shelter, in the world.

So, the members of the Ahmadiyya Community should bear in mind that merely taking initiation or joining the Ahmadiyya Movement or wearing the label of Ahmadiyyat, is not sufficient. Until we show perfect obedience to Allah, until we present before God and His creatures a true example of submission

اسلمت لـــرب الـــعـــالمين

(I submit to the Lord of the worlds), until we respect all the injunctions and prohibitions of the Holy Quran, bow before them and abstain from what is forbidden and do what is bidden, we can not be entitled to the Divine grace and favour which those, who are illumined with the light of the Holy

Quran, who act upon its commandments, follow it perfectly and serve it truly—are entitled to. Only to be called Ahmadi and be affiliated to the Ahmadiyya Organization is not enough. This is why I drew the attention of the Jamaat, through several sermons, to the necessity of making arrangement, with full courage and full devotion, for learning, teaching and practising the Holy Quran, in all the Jamaats (branches of the Community). Many Jamaats have paid full attention to it, but there are yet some which have not done so.

Without the help of the Holy Quran, discarding its blessings, turning our back upon its light and having no respect and love for it in our hearts, we can have no honour, no eminence, no position, no success, no achievement and no victory in the sight of God.

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God has, in the Holy Quran, repeatedly called our attention to this fact. I commented upon some of the verses in this respect in my previous sermons. Today I should like to dwell upon two more verses in this respect.

God says in Chapter "*Zumar*":

تنزيل الكتب من الله العزيز الحكيم ، انا انزلنا اليك الكتب بالحق

فاعبدالله مخلصا له الدين

i.e "This Book has been sent down by God Who is Mighty and does everything with a design and with wisdom. We have sent it down to you impregnated with all truths. So Worship God, rendering perfect and exclusive obedience to Him". (39 : 2)

God says in the above verses that the Being Who revealed this Book to Prophet Muhammad, peace and blessings of Allah be on him, has been presented by Islam to the world as "Allah". الكتاب means, as given in the dictionary, the Divine Book

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that describes all duties and obligations of man and Divine Commandments, in a complete and perfect manner, and decides destiny and fate of the nations of the world. This is why Allah has in chapter حم سجدہ (*Ha-Mim Sajdah*), called the Holy Quran "بشیر" (Bearer of glad tidings) and "نذیر" (Warner). In other words, God says that the Holy Quran is a Book which decides the fate and destiny of entire humanity. The destiny of all peoples of the world for all times to come, till the Day of Resurrection, has been fastened with the Holy Quran. Those who comprehend and recognise the guidance of the Holy Quran and act upon its teachings, those who have true knowledge of the Attributes with which the Holy Quran presents God to us, and those who pass their whole lives in obedience to Him, for them the Holy Quran is بشیر (Bearer of glad tidings). God's تقدیر (Decree and Ordination) and His action have, in every age, established it beyond all doubt that the Holy Quran has rightly been called (Bearer of glad tidings), and there is no mistake in it because the perfect followers of this Book have, at all times and places, been blessed with spiritual and physical, religious and worldly, gifts and favours, which the Holy Quran, at different places promised its followers. Similarly, the warnings given by the Holy Quran to those who arrayed themselves against it and rejected God presented by it in all His Perfect Attributes, have been fulfilled to the letter, and it has been established that the Holy Quran made no mistake in its prophecies. In short, as I have already told, the history of Islam, in other words, the action of God, has borne evidence to the fact that the Holy Quran is بشیر as well as نذیر.

God says in this verse that the Holy Quran is a complete and Perfect Book, which contains all the necessary guidance for human nature which reached its maturity, at the time the Holy Quran was revealed, and the Sender of this Book is Allah Who has been presented by it to the world in some of His special Attributes, two of which have been mentioned by Him in this verse. While, in this verse, God says that this Book is complete and perfect, and its Sender is Allah Who possesses a great many

Attributes, He also draws our attention to the fact that its Sender is "العزيز" too; and the word "عزيز" in dictionary, means the Being Who possesses might and power, strength and honour, and Whom no Power on earth can do any harm. He is so Mighty and Powerful that we can imagine no power or force on earth that can successfully use any plan, design and device against His Might and Power. He is ever victorious and can never be defeated, and nothing can frustrate His Plan; and He is match-less, too, in this Attribute; that is to say, He possesses so great Power and Strength, Might and Honour, that no other being on earth has so much strength or might, power or honour, dignity or majesty. This Being is called "عزيز" (Mighty).

In short, God says in this verse that this Book has been revealed by God Who is so Mighty, Powerful and Honourable that no plan and device on earth can succeed against Him. He is like that Fort built on the peak of that firm and lofty mountain, which it is not at all possible for any one else to climb. He is العزيز i.e. so well-protected and secure that no conspiracy or plot can succeed against Him.

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So, God, by mentioning in this Book, His Attribute of "عزيز", told us that if we practise this Book and follow its injunctions, Allah Who is "عزيز" will place us on such a lofty station of honour that no power on earth shall be able to combat us, and that if even the range of the Himalayas hinders our progress, it will be reduced to dusts.

The history of the Muslims tells us that God granted them victory at a time when they had neither honour nor power, neither wealth nor any other wordly means, they had only the Holy Quran in their hands and in their hearts, and it was the Holv Quran alone which they practised. But God granted them victory and effaced all the forces that encountered them; He made a resourceless, weak, incapable and poor people successful and victorious against the forces of the entire world.

Let me illustrate this fact with a fresh example, which

I mentioned before, too. In 1868 the Promised Messiah said that God had informed him, saying :

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"Kings shall seek blessings from thy clothes".

At the time this Message was revealed to the Promised Messiah, peace and blessings of Allah be on him, nobody knew him nor his native village, Qadian, or his Jamaat, the Ahmadiyya Community, and it may be said that even the Promised Messiah himself, did not know what was going to happen, because at that time no Jamaat was established under Divine Command nor did initiation start. At such a time God revealed this prophecy, and for about a century He gave the opponents opportunity to laugh at, ridicule, jest and taunt as much as they could. "It is," God says, "My (Almighty God's) Word, which shall one day certainly come true." This year God, by His Grace, created circumstances for the fulfilment of this Prophecy. In a period of ninety eight years since the prophecy was made, a new country was brought into being, and then, under Divine Plan, this country was given freedom ; and when, in accordance with the Divine Will, this country had its own Government, a person was made its Head and Acting Governor-General who was before the day of appointment, the President of the Ahmadiyya Jamaat of Gambia. Thus the President of an Ahmadiyya Jamaat, was made the Governor-General. Then our Missionary there drew his attention to this Prophecy—"Kings shall seek blessings from thy clothes"...and said to him, "You are a very fortunate man. You have the honour of being the first man in the history of the world to have the opportunity of deriving blessings from the Clothing of the Promised Messiah, peace and blessings of Allah be on him ; but it is not a trifling thing ; so before you send your application to the Caliph of the time in this connection, you should observe a Special Service i.e. offer special prayer for forty days in the latter part of the night so that God may make you deserving of having a piece of the clothes of the Promised Messiah, peace and blessing of Allah be upon him. So, he started praying and wrote to me

to the effect that he was absorbed in prayer, submitting to God that he was going to undertake a very great responsibility—he was not merely acquiring honour and obtaining a blessing, but was taking a very heavy responsibility, too, so God might help him.

Now, I did not deem it proper to send a piece from the Promised Messiah's clothing, as a blessing (تبرک), to a person who lives thousands of miles away, and has never been to Rabwah, nor was he fully aware of the history of Ahmadiyyat, until the importance of the (تبرک) i.e. the blessing of a piece of clothing of the Promised Messiah, peace and blessings of Allah be on him, was brought home to him. So I wrote a long letter to him explaining the fact that the (تبرک) he asked for, is very blessed; it should not be forgotten that it is so precious that the price of the gold, silver, diamond and jewelry of the entire world will sink into insignificance when compared with the price of a piece of the clothing of the Promised Messiah, peace and blessings of Allah be on him. Hence, he should remember that he is undertaking a great responsibility, and he should prepare himself for it mentally, spiritually and morally. This was the import of the letter I wrote to him, and I made him wait so that his spiritual thirst might increase further and the sense of responsibility might fully develop in his heart, and then the تبرک (i e. the piece of the clothes) might be sent.

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About two or three weeks ago the تبرک was sent to him, and I have just now received his telegram informing me that he has received the تبرک, and requesting me to pray that Allah may enable him to derive the due benefit and blessings from it.

In short, those who have connection with God, the Mighty (عزیز), attain such a position of honour that no earthly power can combat with them. But to claim connection with the Holy Quran and then to be in a position of disgrace, instead of

honour, is proof of the fact that such a claim is false. Such a person's tongue claims connection with the Quran, but his heart repels it with aversion.

So, Allah says in this verse that the Sender of this Heavenly and Complete and Perfect Book is the Al-mighty who possesses such power that all the earthly powers joined together can not combat Him. The wordly powers are His creations, He knows their ins and outs ; He knows their strengths and abilities because they are created by Him ; so, how can they encounter Him ?

We are further told in this verse that if we fully act upon this Book (الكتاب) revealed by God, and follow it in the manner it deserves, then God the Mighty (عزيز) will place us in lofty positions of honour.

God further says in this verse that He Who has sent us this Book, is not only العزيز (Mighty), but الحكيم (Wise), too. الحكيم means "Possessor of حكمت" "and "حكمة" (hikmat) in Arabic language means justice, knowledge, forbearance, philosophy and wisdom.

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So, one meaning of الحكيم is that He is the Possessor of knowledge, and no one else has greater knowledge than he. So, Allah Who has revealed the Quran is that Being Whose knowledge can not be matched by the knowledge and sciences of the entire world. He Possesses Perfect knowledge, nothing is hidden from Him. He sees every thing—manifest or hidden. The past, the present and the future are to Him as the one thousandth part of a second is to a man, which (i. e. 1/1000 of a second) constitutes, man's present. So, He is that Being Who is above time and space. No knowledge can compare with His knowledge. And it is from the fountain of this knowledge that this Book has come down. Hence, if you study the Holy Quran attentively, comprehend it and pray to your Lord to acquire the knowledge contained in it, you will be given that knowledge before which all the learned of the world shall not be able to

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stand. This is why in the early days of Islam, which were the days of progress, we find the same scene. All the big philosophers of the West borrowed their philosophy, or the theories they propounded, from some Muslim scholar or other. Kant, a famous German philosopher, is held in great esteem in England, America and other civilized countries, and is regarded as a man of great erudition. Many of tne theories and views presented by him before the world, were, I say from my personal knowledge, presented before the world by our Muslim scholars and erudites in a better way than Kant, and centuries before him. At that time the books written by the Muslim scholars were in existence; later, as a result of the prejudice that prevailed against Islam, many libraries were burnt, and many of the books of the highest order are today either altogether extinct, or only one or two copies are in existence, may be in the Rissian Library, and are beyond our reach; so we can not avail of them. Perhaps, some copies of these books are hidden some-where, which we do not know.

Similarly, there are the medical science and other sciences and branches of knowledge, regarding which the Westerners are now being compelled to admit that they learned these things from the Muslims. In fact, when the Muslims held the Holy Quran in great esteem and derived light from it they were the teachers of the Western nations. But later, the so-called Muslims, out of pride and vanity, declared by their practice, though not in words, that they had no need of the Holy Quran, their intellect was sufficient for them. The result was that Allah said to them, "Well, you depend upon your defective intellect alone, then do so, and see what you can gain thereby". So, ultimately, in every field of knowledge, we had to beg from others, so much so that we missed even the plain facts and truths that could be acquired from the Holy Quran even by one irreligious Muslim. It happened so because we paid no heed to the Holy Quran. Take for example, the case of Model Agricultural Farms. Those of you who are used to travelling, might

have seen Model Farms at distances of every five or ten miles. All these Farms are barrowed from others. So, we can not raise our heads before any civilized nation, for we ask for charity and extend begging hand to others—we have the lower hand i.e. the hand that receives, and they have the upper hand i.e. the hand that gives (Vide the Holy Prophet's saying in this respect); whereas the Holy Quran itself has, while explaining spiritual matters, mentioned examples of several kinds of Model Farms, some of which are so perfect that if the Pakistan Government spends its annual income for thirty years in research, yet its research will not reach the perfection mentioned in the Holy Quran—matters of so great research have been mentioned in it.

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Of course, the Holy Quran has not come to teach us farming, but God, the Creator of farming, teaches us spiritual matters in terms of farming, and incidentally teaches us the things necessary for improvement in farming, too. I have several times told our experts in farming that they have become accustomed to begging, for which they ought to be ashamed; instead of begging from America, Russia, China or any other country, they ought to have pondered over the Holy Quran to formulate the program of their farming. But they kept silent when they heard this from me; they could not even imagine that the Holy Quran also contains some matters of knowledge, although the Holy Quran claims to be من الله الحكيم i.e, from the Wise (حكيم) Allah; that is to say, if we follow it and derive light from it, then, in temporal matters, too, no nation will be able to compete with us.

For several centuries, God's action bore witness to the fact that what God said was actually true because in the field of knowledge, for centuries, no nation on earth could contest with the Muslims.

Again God says:

انا انزلنا اليک الكتاب بالحق

i. e. "We have sent down the Quran to you with perfect

truth". As it contains perfct truths, فاعبد الله "O ye Muslims, Worship your Allah".

In this verse we have been told that true and real worship which absorbs and attracts God's grace and favour can be of that person only who has been taught by God the perfect principles of worship and has been perfectly guided by Him.

God further says that this Book (الكتاب) is not like the previous Books which mentioned only partial truth, and not the whole truth, because the people of those days were not prepared to accept the whole and perfect truth, either mentally, or in respect of physical development, or moral evolution. So partial truth, in other words, a part of the الكتاب (Perfect Book) was revealed in those days. If it is true, and surely it is true, then, there is a world of difference between the worship of those people and that of a true Muslim because the worship of those people was the result of say 20% guidance. Had they received perfect guidance, we could have said that their worship was done under cent per cent perfect guidance. But it is not so, because some of the previous peoples were given, say, 20% of perfect guidance. After them, those who progressed further were given, say, 30%, and those who came after them were given 40%, and then, some 50% and some 60% according to the degree of their evolution. But 100% guidance was given only to the Muslims.

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So the worship of the person, nation or a prophet's followers, done as a result of only twenty, thirty, forty, fifty or sixty per cent guidance received from God, can not stand comparison with the worship done by a Muslim who worships God after having hundred percent guidance from Him. Similarly, we can say with perfect confidence that the favours received by the previous communities here in this world or to be received in the here-after, can stand no camparison at all with the favours which a true Muslim will receive in this world and the next.

We have been told here that the Perfect Book has been

revealed to us, which has no defect or short-coming, rather contains all the beauties and excellences collected together. God says فيها كتب قيما i. e. the beauties and excellences of all the previous Books which were but parts of the Holy Quran, have again been collected in the Holy Quran, and placed in their proper places. Moreover, many new things also have been added to them. So we should worship God, and act according to the teachings of this Book. God further says that if we act according to its teachings, then only our worship will be complete and perfect.

The second thing that Allah tells us in this verse is فاعبدالله مخلصا لهالدين i.e. He says that by worship we should not mean simply to utter the word "Allah", repeatedly, or only to recite "*Darood*" (Invocation of blessings upon the Prophet), or say سبحان الله (Glory be to Allah) and الحمدلله (Praise be to Allah). According to the Holy Quran, only to say this much is no worship. If a person, for example, recites "*Darood*" ten thousand times, but does not consider the Holy Prophet, peace and blessings of Allah be on him, a model for him, such "*Darood*" will avail him nothing. If we recite "*Darood*" with the motive and consciousness that God has made Muhammad (peace and blessings of Allah be upon him) an excellent Model for us so that we may follow him, mould our lives after his model, develop among ourselves his moral excellences and be imbued with his character, then and then alone "*Darood*" will avail us.

If, however, someone says that he recites "*Darood*", (invokes blessings upon the Holy Prophet), but does not like to follow his example, it is no worship in the sight of Allah, Who says:

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فاعبدالله مخلصا له الدين

"Worship Allah being sincere in obedience to Him."

One meaning of the word دين is "obedience". Hence Allah says in this verse that our worship will be true worship only when, along with worship, we act upon all His Commandments. Again,

our worship should be sincere and pure, that is to say, it should be free from all outward show and hypocrisy. The word اخلص in Arabic language has two senses.....one is "absence of ostentation" and the other is "to be free from hypocrisy". اخلص الطاعة means "there was no outward show in his obedience". For example, if one utters the word "Allah" repeatedly, or if one worships in abundance outwardly, but inwardly, he is rejecting obedience, it is against sincerity.

So Allah tells us to worship Him with the determination that we will do whatever He enjoins, and refrain from whatever He forbids. True worship, therefore, demands sincere obedience.

Without obedience there can be no worship, says Islam. If one offers very long prayers, but does not abstain from what is forbidden i.e. foul deeds and vices, transgressions and iniquities, his prayer will be no true prayer, because true prayer is that which saves one from vices and iniquities.

God has mentioned another fine point in this verse. The word الدين means planning also. So in the verse فاعبدالله مخلصا له الدين Allah tells us to worship Him in a way that all our schemes and plans be without any tinge of vain show or hypocrisy, and be for the sake of Allah only.

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It has also been made clear here that God does not prohibit us from having recourse to means. He does not say that we should earn no money and do no business or farming. He does not forbid us to follow a profession, e.g. to practise law and accept fees. But He certainly enjoins that whatever plan we make or means we adopt, we should do it for the sake of God, and should never shake off the yoke of obedience from our shoulders. Again, while He allows us to earn money, He enjoins us to earn it in a manner which he has declared lawful and not in a manner declared unlawful by Him. Again, while enjoining us to spend money, he tells us to spend our wealth in a manner declared lawful by Him and not in a manner displeasing to Him or which is undesirable and evil.

In short, a lot of meaning and import has been described in this small verse, and in a few words.

On the whole, Allah commands us to worship Him in such a way that all our schemes and devices be purely for the sake of God, and without any ostentation or hypocrisy. If a person offers *Tahajjud* Prayer (prayer offered in the latter part of the night), and after *Tahajjud* and before Morning Prayer, commits some dacoity somewhere, his *Tahajjud* Prayer will not be accepted by God, nor his supplications made in the course of *Tahajjud* will be answered.

In this connection I am reminded of an incident. There was a village, called Nangal near Qadian. There lived a dacoit whom the police met every night at one o'clock, at his own house. But before the police returned to Qadian, after visiting him, he went out to commit theft. Once he came to my house which Hazrat Ummul Mominin (Promised Messiah's Wife) had made for me. He came just at the time of "*Sihri*" (the meal taken in the latter part of the night during Ramadhan), and stole something, from the house. But our servant came to know of it, so he ran away. Later we came to know that this was the same dacoit.

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Now, the person who spends his time at home like a gentleman, till one or two o'clock at night, and immediately after that goes out a-stealing, is, in the eye of law, a veritable thief. Similarly the person who offers *Tahajjud* Prayer for three hours at night, and then in the day time misappropriates some-one's money or property, is, in the sight of God, one who eats or appropriates forbidden things and not one who offers *Tahajjud* Prayer. This is why we have been told in this verse that until and unless all our plans and measures are adopted in obedience to Allah, our worship will not deserve to be called worship of God. True worship, according to Islam, as mentioned in this verse, consists in perfect obedience to God, in which there should be no show or ostentation, and all injunctions, positive

or negative, should be perfectly carried out.

One may be a farmer, one may be a doctor, one may be a bar-at-law, so on and so forth. But one's worship will be accepted only when all one does is done under the principle of مخلصا له الدين (being sincere in obedience to Him), and when there is no sincerity or spirit of obedience in one's actions, worship will not be accepted.

So, I want to tell my Ahmadi brothers and sisters that only to be called Ahmadi or take initiation is not sufficient. Nay, it is incumbent upon you to establish the honour of the Holy Quran and Islam in the world, and exalt the name of the Holy Prophet, peace and blessings of Allah be on him. But you will not be able to accomplish this task until you have love of the Holy Quran in your hearts, until you acquire knowledge of the Holy Quran, until you fully comprehend and understand its teachings, and you constantly reflect and ponder over it. So, I tell you sincerely that until you strive to establish the honour of the Holy Quran on earth, you will never be able to win honour in the sight of God as well as in the eyes of the world. If you want to achieve the purpose of your life, if you want to fulfil the purpose for which this Jamaat has been established, it is essential for you to love the Holy Quran, to act upon all its injunctions, to honour it, to illumine yourselves with its light, and to diffuse this light all the world over.

May Allah enable us to be real Ahmadies in the true sense of the term! Amen!

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(Translated by A. R. Khan Bengalee)

Islam and the Quest for Peace

II

The Late Dr. M. Nasim

The terrific losses inflicted by the Second World War and the failure of the League of Nations to stop this conflagration, made people to think and devise a more effective international organisation for keeping peace and security, and thus prevent the catastrophe of a third world war, which is bound to exceed in devastation and horrors of all the previous wars.

With this end in view an attempt was made to establish the United Nations Organisation. Upon the basis of proposals submitted by China, the U. S. S R., the United Kingdom, and the United States, the United Nations Conference on International Organisation which was convened at San Francisco on April 25, 1945, drafted the Charter of the United Nations. It was signed at the conclusion of the conference on June 26th and came into force on 24th October, 1945, when the above states and France, and a majority of the 46 signatories had deposited their ratification.

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The primary object of the United Nations is the maintenance of international peace and security. Some of its basic princples are outlined in Article 2 which says, "The United Nations is based on the sovereign equality of its members; disputes are to be settled by peaceful means; members undertake not to use force or the threat of force in contravention of the purpose of the United Nations; each member must assist the organisation in any action it takes under the charter; and states not member of the United Nations are required to act in accordance with its principles."

The Charter places on the Security Council the primary

responsibility for the maintanaence of peace and security. Eleven members of the U. N. are members of the Council, the five permanent members (China, France, the United Kingdom, the U. S. S. R. and the United States) and six non-permanent members, which are elected by the Assembly and serve for a term of two years.

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Discussion on all matters except 'procedural matters' are to be taken by a majority of vote of seven out of eleven. These seven will necessarily include all the five votes of the Great powers, who have thus a power of veto.

Thus the question of peace really depends if there is agreement between the Big Five. If there is disagreement between them, there is risk of war. The ability of collective security to preserve peace rests on three assumptions: (1) the collective system must have at its disposal at all times sufficient strength to deter any likely aggressor; (2) the nations which possess such power must be interested in preserving the existing conditions, and above all (3) these nations must subordinate their conflicting political interests in the interest of collective defence. It is for this reason that Islam has laid great emphasis on moral and spiritual principles, as collective security presupposes a moral transformation which makes individual nations forego their national interests for the sake of collective policies without which it is futile to expect that peace would be maintained.

As the members of the U. N. O. lack this moral and spiritual principle and they still refuse to subordinate their own national interests for the common good, the United Nations as a peace maker has been paralysed from the very beginning by the conflict between the so called Western block led by the United States and the Soviet block led by Russia.

In his Social Evolution, Benjamin Kidd says, "Religion is the supreme factor in social evolution in so far it makes the individual subservient to the needs of the race, and in so far

as Nature selects those races, in which the individuals of the religious type predominate, as the fittest to survive in the sruggle for existence and eliminates those races, which develop anti-religious and egoistic tendencies. The search for social peace is economic as well as ethical. But it is more ethical than economical. If an ethical sense is developed all these human feelings which make for economic chaos, will vanish. It is therefore necessary that moral redemption should precede all economic plans for social amelioration. We can well understand why Islam has laid so much stress on moral and spiritual principles."

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Remarking about the rapid success of Islam, William Macdougall says, "But, most of all, its success was due to the real equality it gave to all its converts. All were made equal in the eyes of God and man, and the career was opened to all the talents. Such multiplicity of contacts of diverse elements of race and culture, such manifold crossings and blendings of human stocks as were thus effected, could not fail to be immensely stimulating to haman productivity. And so the rapid spread of the Muslim sys em, was followed by the rise of a civilization astonishing by the rate of its development and by the richness and variety of its achievements." Islam seeks to reform man's nature by inclining it to softness. One who is inwardly disposed towards peace and amity would necssarily be peaceful.

It is stated in the Holy Quran :

فاتقوا الله و اصلحوا ذات بينكم و اطيعوا الله و رسوله

ان كنتم مومنين

1. "So fear Allah, and set things right among yourselves, and obey Allah, and His Messenger, if you are believers." (8 : 2)

و ان جنحوا للسلم فاجنح لها و توكل على الله انه هو

السميع العلم

2. "And if they incline towards peace, incline thou also towards it, and put thy trust in Allah." (8 : 62)

و جزاء سيئة سيئة مثلها فمن عفا و اصلح فاجره على الله
انه لا يحب الظالمين

3. "And the recompense of an injury is an injury the like thereof: but whoso forgives and his act brings about reformation, his reward is with Allah. Surely, He loves not the wrongdoers." (42 : 41)

Thus meekness, politeness and forgiveness are virtues on which great emphasis is laid in the Holy Quran. If practised they will eliminate all dangers of class conflict.

Moreover it has also been emphasised in Islam that one should not perform even good and pious acts with the intention to win favour of the people. It is laid down that intention behind the act, is the sole criterion, and it is this which determines the nature of reward and recognition by Allah.

و من كان يريد حرث الاخرة نزدله فى حرثه و من
يريد حرث الدنيا نوته منها و ماله فى الاخرة
من نصيب

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1. "Whoso desires the harvest of the Hereafter, We give him increase in his harvest; and whoso desires the harvest of this world, We give him thereof, but in the Hereafter he will have no share." (42 : 21)

الذين ينفقون اموالهم فى سبيل الله ثم لا يتبعون
ما انفقوا منا و لا اذى لهم اجرهم عند ربهم ولا خوف
عليهم ولا هم يحزنون

2. "They who spend their wealth for the cause of Allah, then follow not up what they have spent with taunt or injury, for them is their reward with their Lord, and they shall have no fear nor shall they grieve." (2 : 263)

يا ايهاالذين آمنوا لا تبطلوا صدقتكم بالمن و الاذى
كالذى ينفق ماله رياء الناس ولا يومن بالله واليوم
الاخر فمثله كمثل صفوان عليه تراب فاصابه وابل
فتركه صلدا لا يقدرون على شئ مما كسبواوالله لا
يهدى القوم الكافرين

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3. "O Ye who believe; render not vain your alms by taunt and jnjury, like him who spends his wealth to be seen of men, and he believes not in Allah and the Last Day. His case is like the case of a smooth rock covered with earth, on which heavy rain falls, leaving it bare, smooth and hard. They shall not secure aught of what they earn. And Allah guides not the disbelieving" (2 : 265)

There are other verses in which the importance of intention as the only standard of good or bad action is emphasised. No good action can be performed without good will. Thus the Holy Quran lays so much stress on the purity of intentions with a view to regenerate the humanity. Dr. Johnson said,

> "The morality of an action depends on the motive from which we act. If I fling half-a-crown to a begger with intention to break his head and he picks it up and buys victuals with it, the physical act is good, but with respect to me, the action is very wrong."

A moral evil is like a dangerous infection which must be eradicated, otherwise it will spread and destroy all individual and social virtues. It is religion which is the supreme factor in social evolution as it makes individual subservient to the needs of the race. It is only religious consciousness which develops the love of truth, purity, freedom, charitable spirit, resistence to evils in society, and the eagerness to lead an honest life.

Then again it is religion which unfolds its inherent possibilities in moral conduct. Confucius, the Chinese philosopher has very aptly remarked,

> "Self-cultivation and the practice of private morality is the root of which social conduct is the fruit."

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The moral implication of intention and motives have an important bearing on Islamic ethics. An act which is performed to win the pleasure of God alone is considered to be meritorious, and there is no merit in an act which is done to win public applause. Thus if one earns money by dishonest means will not gain any spiritual benefit when he spends large sums of money on social or other beneficial projects. It will do him no good if he endows funds for the promotion of science or builds orphanages or other chartable institutions.

In his book, Faith, Reason and Civilization, Professor Laski points the corrupting influence of such chartable deeds. He says,

> "In the seventies to the nineties of the last century men read how Rockfeller bought judges and corrupted legislatures with a passionate sense of indignation; twenty years later the propagnada skill of Mr. Ivy Lee had made his superfluous millions into a sympol through which Mr. Rockfeller was numbered among the benefactors of the human race. The Carnegie of the Homestead strike was a reckless adventurer who climbed to security over low wages and long hours of thousands of helpless emigrants. But the Carnegie who scattered public libraries over half of Britain and offered the boy in Scotland that chance in a university which state should have organised, had become an eminent philanthropist, upon whose benevolence politicians like John Morley

and Jhon Burns were proud to depend in their declining years."(1)

It is no wonder that eminent thinkers cry in despair and no foundations for an enduring peace can be laid unless upon moral precepts. Bagehot gives a very solemn warning in the following words,

> "It is a life unsuitable to such a being as man in such a world as the present one ; in which there are no high aims, no severe duties, where some precept of morals seem not so much to sometimes broken, as to be generally suspended, and forgotten—such life is short, as God has never suffered men to lead on earth long, which He has always curshed out by calamity or revolution,"

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As quoted above, the Quran rightly lays great stress on the motive and intention with which an act is done.

Only in a social order where men know by operation of its laws that well being of each is part of the well being of the others, and not a subtraction from it, is there effecttive right to look for enduring peace.

(I) Laski : Faith, Reason and civilisation pp. 23—24

Attitude of Doubt and Suspicion over the Integrity of Aim and Intention

The Promised Messiah

AN attitude of doubt and suspicion over the integrity of aim and intention in regard to another person is a disease, an evil spirit, which blinds a man and throws him headlong into the dark well of destruction. This is the attitude which gave rise to the worship of a helpless human being; and it is this self-same attitude which puts under suspention attributes of the Lord God of all creation, His mercy, His sustenance, and turns the Lord into a useless entity (God Forbid). In short, if it is said that this injurious quality is responsible for filling up the greater portion, or even the whole of hell, it would not be an exaggeration. People who develop this attitude of the mind in regard to an Apostle of God, they are the people who treat with contempt the blessings, the mercy, and the grace of God. (*Malfuzat* Vol. I. page 95-96)

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An attitude of doubt and suspicion over the integrity and intention of any one is a dangerous thing, which burns up faith in the heart, just as fire burns up straw. Where a man displays this attitude in regard to the Apostles of God, the Lord Himself becomes his enemy. Allah takes a firm stand in their defence. The Lord has so much sense of honour and jealousy for His chosen servants, that an instance of this zeal and jealousy is not to be found anywhere else, over any other thing, or any other situation. When virulent attacks of many kinds were made on me, this feeling of jealousy and zeal on the part of Allah was the only factor which protected me against these attacks. (*Alwasiat*, page 26 footnote)

I say very truly that the attitude of doubt and suspicion

over the integrity and intention of others is an extremely dangerous thing for anyone to adopt. It destroys faith in the heart, it flings the human being far away from truth and justice ; and it turns friends into enemies. For a man to acquire the attributes and qualities of *Siddiqiat*, it is essential that he should carefully give a wide berth to this attitude. If an occasion, or a situation, comes before him apparently which seems to justify a measure of doubt, a measure of suspicion, instead of leaving the doubt and suspicion free to grow in his mind, he should earnestly seek forgiveness from the Lord, and pray that he be given immunity against the evil effects of this attitude upon his mind. One should never make the mistake of believing that these doubts and suspicions were not of any consequence at all. This doubting state of the mind is an extremely dangerous tendency, very soon which ends in destruction.

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In short, this attitude leads to ruin and destruction. It has been set down in the writings that at the time when the inmates of hell are flung into furnaces, they would be told by the Lord God that this was the recompence of the doubts and suspicions they had accepted and nurtured in their minds in regard to the Lord God Himself. (*Malfuzat*, Vol. I, page 356)

Disorder and unrest begins when a man starts doubting the integrity and intentions of other people with whom he has dealings. If he thinks charitably about other people, he can acquire thereby a measure of power to bestow things upon other people. But where a man goes wrong on the very first stage of the journey, there hardly remains any chance of his ever arriving at the destination. The attitude of distrust is highly injurious. It deprives one of the power of doing good in many respects. But the attitude of distrust and doubt goes on increasing, until one begins to have doubts even in regard to the Lord God Himself. (*Malfuzat*, Vol. II, page 107)

A Review Article

What is a Human Church ?

***The Church Unbound*, a human church for a human world, by Norman K. Gottwald (Lippiencott, $ 4.95)**

The book somewhat unusually conceived and executed seems to be a plea for uniting Jewish and Christian groups and denominations into a single religious force apparently in the interest of peace between religious commitments and secular culture.

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The author Norman K Gottwald is Professor of Old Testament and of Biblical Theology and Ethics at Berkeley Divinity School and the Graduate Theological Uuion, Berkeley, California. Gottwald thinks that creative use of the Biblical outlook may raise hopeful possibilities for what the summary on the jacket flap calls today's church - in - transition.

This unusual phraseology raises the well-known theme of how religion which has lost its hold on young and old alike may be rehabilitated to play its unique role, the role of an arbiter over intellectual, emotional and cultural conflicts which beset modern man. It is true that the Biblical outlook unfolded in the past in the teaching and example of major and minor prophets is the remedy for all human conflicts. But the question is, how is the Biblical outlook to be made effective, powerful enough to make itself heard and felt ? There is no lack of excellent presentations of how the outlook would appear on paper or to men and women already willing to believe. But all these presentations lack the appeal the outlook had in the speech and example of its original exponents. It is such a simple matter that we Ahmadi Muslims who have found what it is to have a living belief in God and religion, simply fail to understand why Jewish and Christian writers continue to ignore it. Living belief will not come

except through living exemplars of religious belief and religious action. And we cannot have such exemplars for the asking. We cannot instal young men (or women) into prophetic offices and then begin to be affected by them. This has never worked in the past. It did not work in the case of the Indian (by adoption) Annie Besant who wanted to raise Krishna Murti into an avatar. (Incidentally Krishna Murti is not heard of any more).

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Religious teachers must be raised by God. Jews and Christians who do not look beyond the Old and the New Testaments will bring little solace to those who have the will to believe but who find nothing—no one—they can pin their belief on. The thing for them to do is to make peace with God, first by belief in Muhammad the Holy Prophet of Islam then in his promised deputy, the Promised Messiah, Founder of the Ahmadiyya Movement in Islam. Religious change—because it should involve no physical violence either by proponents or opponents—must work itself slowly. It must proceed by argument and counter-argument. But if the basic approaches remain confused and conventional it will never come. What can and should be done by men like Gottwald is to break their shells and come out and see how vast and meaningful is God's world. The hope he wants to create is very valid. But it will not be created—for him and for his part of the world—unless he is willing to make a change in his own outlook.

Gottwald does not belie the impression that he is basically a good Westerner and no more. He is willing to examine the issues of both secular and ecumenical (i.e. church-synagogue) politics. But he shows no awareness that there are Eastern peoples and Eastern religions, less sinning and more sinned against and who, if they can be converted to really universal human programmes of belief and action could bring tremendous strength to any kind of reconstruction and reform. Western writers could yet learn to think in authentic human not merely Western terms.

(*Q. M. Aslam*)

Find Shocks Scholars—Early Sect Rejected Jesus' Divinity

Local Christian scholars reportedly were stunned by *Pro. Shlomo Pines'* revelations of the sect, which criticized the Apostle Paul not only for regarding Christ as the Messiah but also for not confining his teachings to Jews. However, they said they would reserve any comments until they had an opportunity to study the text of a 600 page Arabic manuscript which tells of the sect.

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This document, about 1000 years old, contains a translation from a much older Syriac account of the life and times of the sect.

In his lecture, delivered at the Israeli National Academy for Sciences and the Humanities Pines disclosed he had learned of the document from Dr. Samuel Stern, a fellow of All Souls College, Oxford, while both were in Istanbul examining Islamic texts. He said he brought a microfilm copy to Israel and was planning to publish a translation in French in a matter of months.

Going on to discuss his discovery, he explained that the ancient Christian-Jewish sect, forced to flee Jerusalem about 52 A. D, had kept a historical account which was supplemented as the group wandered through what is now Syria and Iraq.

At the end of the Tenth Century, Abd al-Jabbar, a Moslem theological writer, made an adaptation of the text of the Judeo-Christians. This was the document, Pines said, he had studied and translated.

He said Abd al-Jabbar, who died in 1025, was the Moslem qadi (religious judge) of the Persian town of Ravy and one of

the last philosophers of the rationalist Mutazelite school. He said the Moslem scholar's manuscript was found in the 1920's at the Istanbul Library by Helmut Ritter, a German orientalist, who first wrote about it.

The book, entitled "Kitab Tathbeet Dalail Nubuat Sayyidna Muhammad," meaning "The Book of Confirmation of the Proofs of the Prophecy of Our Lord Muhammad," was regarded as an orthodox Moslem apology against the Fatimide Shiite heresy then prevailing in Egypt, Pines said.

He noted that at that time Christianity was on an upsurge from a reinvigorated Byzantine empire, and the Moslem author suspected it of collaborating with the Fatimides to destroy orthodox Islam.

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However, Pines said that after studying the section of the manuscript he was able to conclude, for both philosophical and material reasons, that what was really involved was not a Moslem polemic against Christianity, but rather an internal Christian controversy from the Hebrew anti-Pauelin view point.

Pines said the chapter on the Christian-Jewish sect differed from Abd al Jabbar's classical Arabic prevailing in the major part of the book, and this convinced him that the author inserted for his own reasons material translated from a Syriac original that called Jesus by the Syriac term Ishu, rather than the Arabic one of Issa.

He said the chapter on the Jewish - Christian sect was really a treatise, or collection, aimed against the followers of Paul and written at different times by adherents of the sect who revered Christ as a great prophet but rejected His divinity.

The sect strictly observed Old Testament practices, including circumcision, the custom of facing toward Jerusalem when praying abstaining from forbidden foods and observing the Sabbath on Saturday instead of Sunday.

Pines said the treaties contained historical, polemical and

satirical parts written apparehtly in the fiftth or sixth century in or near Haraan in Iraq, most of it after the sect had already been denounced by such early Christien scholars as Jerome (312-429) and Epiphanius of Salamis (310-407).

He said portions of it were close to the time of Abd al-Jabbar, since the conversion of the Mongolian Khazars to Judaism in the eighth century was applauded in the treatise as an example of what was possible without the concessions to paganism it charged official Christianity had made.

Pines said he believed the sect continued underground until at least the tenth century after it had been attacked and persecuted by the early Christian emperors. Later, he said, it emerged openly under a more tolerant Islam and probably Abd al-Jabbar knew its members directly. Subsequently, he added, it vanished, perhaps among the Karaites or other sects.

He said the historical part of the treatise included two versions of Christ's Passion differing from the canonical Gospels, and the fragmrnt of a third allegedly stemming from the original true Hebrew Gospel believed lost by "Pauline intrigues" and replaced in official Christianity by "falsified" and late non-Hebrew versions originally based on memory.

The Apostle Paul, Pines said, was depicted as a converted Jew who sold out, so to speak, to the Romans and whose activities led eventually to the destruction of Jerusalem by Titus in the year 70. The Hebrew Christians were reported to have fled, not to Pella, as sometimes recorded, but to Haraan, and then possibly beyond domination.

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The sect at a later stage vividly deplored the mission to the Gentiles which it argued impeded the acceptance of Jesus as a prophet by His own Jewish people.

However, he added, it was interesting that the sect did not try to absolve the Jews from responsibility for Christ's death. He said the sect severely condemned the cult of Mary and the celebration of Christmas, charging that this was based on a pagan sun rite.

(Courtesy : Saturday Review)

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Did Jesus Betray the Wrong Man?

Nazarene Texts Throw Doubt on the Crucifixion

Scholars at the Hebrew University in Jerusalem have called for a scientific reappraisal of the beginnings of Christianity in the light of the newly discovered 1,500-year-old texts of a Judeo-Christian sect claiming descent from the disciples of Jesus himself.

The acquisition of a microfilm copy of the Arabic manuscript was reported last month by the university. It portrays the first Christians in Jerusalem as synagogue-goers who regarded Jesus as a prophet but not divine, and who observed Jewish law to the letter.

The texts also give an account of the Passion which strongly suggests that another Jew may have been singled out by Judas Iscariot, and crucified instead of Jesus. They also report sayings by Jesus, some of which contradict those in the Scriptures.

Sect Identified

Professor Shlomo Pines, who discovered the texts in a 1000-year-old Islamic manuscript, and Professor David Flusser have identified the sect of the texts as Nazarenes, Judeo-Christians attacked in the writings of some fourth-century church fathers. Professor Flusser, a Professor of Comparative Religions, said the texts were as important for the history of early Christians as the Dead Sea Scrolls were for an understanding of the pre-Christian background.

However, a Christian scholar in Jerusalem said the discovery will not affect Christian thinking. "We had known from our church fathers that there were some heretical Jewish Christian sects", he said, "Now for the first time we seem to have original writings coming from them."

The texts were presumably kept hidden during the post-Constantine era and were brought to light after the rise of

Islam. Professor Pines believes the original texts were written in Syriac between the fourth and sixth centuries, and translated into Arabic at an unknown date. In the tenth century they were included in a treatise defending orthodox Islam by a prominent theologian, Abd-al-Jabbar, who made some changes. Professor said that for the most part it was possible to distinguish between the Muslim's revisions and the original.

One discrepency between the manuscript and the Scriptures concerns the only place in the three gospels where Jesus's disciples appear to have trarnsgressed the Sabbath. Luke says: "On the Sabbath it happened that he was crossing the corn field and his disciples pulled some ears of corn and ate them, rubbing them in their hands." In parallel texts, Matthew and Mark also record that the disciples picked corn, which is unequivocally prohibited by rabbinical law. The newly found text says: "Jesus walked through the sown land and his disciples became hungry and began to rub corn and to eat it." Rubbing corn on the Sabbath was permitted by rabbis.

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Another discrepancy is in the saying attributed to Jesus: "I shall not judge men or call them to account for their actions. He who sent me will do this" (Professor Pines has not settled on the final wording of the latter sentence). This passage contradicts the saying in John: For the father judges no man but has committed all judgment to the son."

Conflicting narratives

Two narratives of the Passion included in the manuscript are conflicting. One comes close to the version in John but differs in details. The other, vastly different from the account in the Gospels, says a group of Jews complained to Herod that Jesus "corrupted and led astray our brethren". Herod assigned auxiliaries to go with them to arrest the man, but none could identify him.

They met Judas, who said he would kiss Jesus's head and take his hand so that they should recognize him. There was a crowd in Jerusalem because it was the third day of Passover. Judas kissed a man's head, took his hand and then melted into

the crowd. The man was arrested.

Brought before Herod, the prisoner denied that he was Christ (in Arabic Christ is *Masiyh*, which also means Messiah) and trembled with fear. Herod said to the Jews: "I see you attribute to him sayings that were not his and you wrong him. There is a basin of water for me to wash my hands of this man's blood."

Pilate learnt that Jesus had been brought to Herod and asked that he be sent to him for a talk as he had heard that he was an intellegent man. In his meeting with Pilate, the prisoner also denied that he was Christ and was too nervous for intelligent conversation. Pilate accordingly sent him back to Herod, saying: "There is no good in this man", meaning that no intelligent conversation could be had with him.

Torture by Jews

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Herod sent him to prison for the night and the following day Jews seized him and tortured him. At the end of the day they whipped him, crucified him and pierced him with lances so that he should die quickly. To the last, the man did not perceive his crime and he died sying "My God, why did you abandon me? My God, why did you forsake me?"

Judas later asked the Jews what they had done with the man. On being told that he had been crucified, he was amazed. They took him to see the body and he exclaimed: "This man is innocent!" He abused the Jews, threw the money they had given him into their faces, then went away and strangled himself.

Professor Flusser noted that both versions of the Passion in the new texts were much more anti-Jewish than in the most anti-Judaistic passages in the synoptic gospels. He said that confirmed his theory that the anti-Jewish tone in the Scriptures arose from tensions between Judeo-Christians and the synagogue, rather than betwen Gentile and Jewish Christianity, as was generally supposed.

(Courtesy : Times, Friday July, 15, 1966)

BOOK REVIEW

Man Vs. Books

By Muhammad Ismail Ghazi

Published by Omar Publeecations Lahore 12

Price Rs. 7.50, 15s.

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We have just received a book "Man Vs. Books" which is a fresh venture by Mr. Muhammad Ismail Ghazi. The author, who was formerly a student of T. I. High School Qadian, and whose school-days memory is still fresh in the reviewer's mind, has come up with a surprise. Mr. Ghazi of the school-days, has grown to be a man of vast learning and varied experience. His prolonged contact with the world of libraries has given him a vast and practical knowledge of books and the part they play in the development of national character. The author has compared the world of books to a noble edifice of exquisite beauty but complains that this noblest heritatge is sadly and painfully neglected by our young generation. Mr. Ghazi confidently speaks on books and their authors and exhorts the readers to fully avail themselves of the precious gems which are contained in the pages of these books. Mr. Ghazi is an expert in library Science. His "Librarian's Musing" published two years ago contains the gist of his life's experience. The present volume discusses five very important points viz.

1. Books and the part they play ;
2. The obscene and unhealthy literature ;
3. The habit of book-reading ;
4. The role of the writers and the place they occupy in society ; and
5. Libraries and the role they play in promoting the cause of books.

The book presents very important and highly readable material. I congratulate Mr. Ghazi for the great service which he has rendered to the reading public particularly the young generation of Pakistan.

A.M.

BOOKS ON ISLAM
AND ON
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